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PEARLS
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SHORE OF WISDOM

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Selections from
SWAMI SIVANANDA

September 8, 1957

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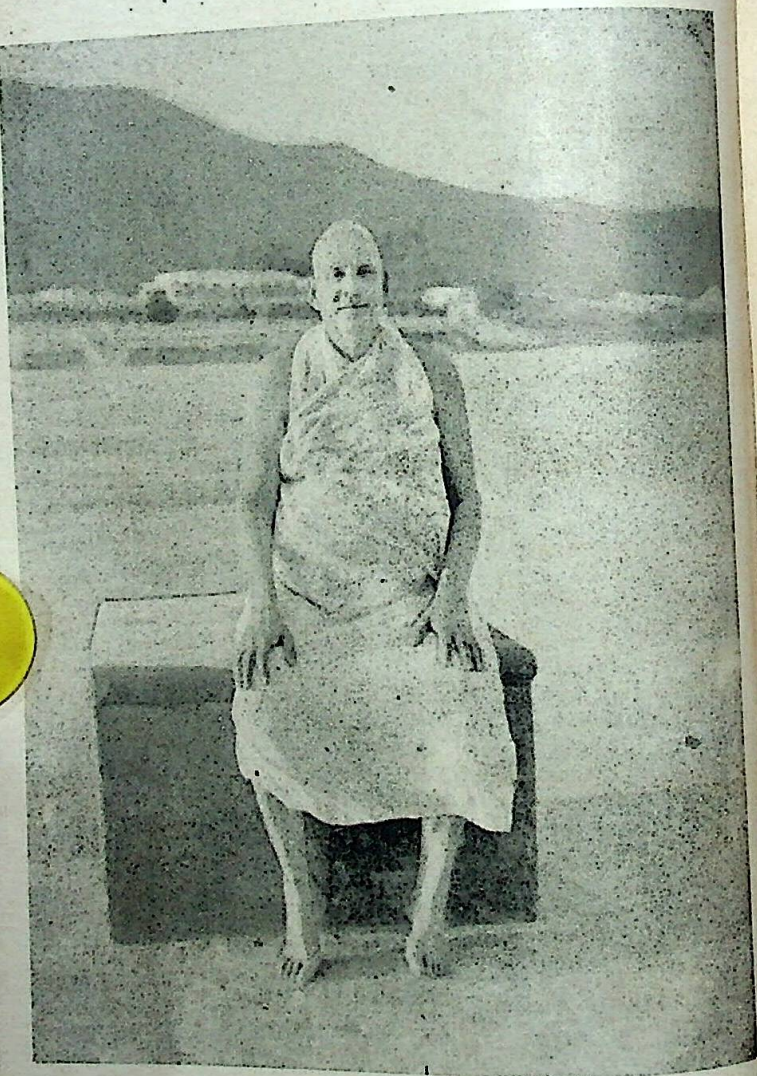
IN COMMEMORATION OF

THE

SEVENTY-FIRST BIRTHDAY OF

SRI SWAMI SIVANANDA



"Follow my teachings. Follow my instructions. Listen to me not out of reverence, but out of reason. Then practise. Then realise."

—**Swami Sivananda.**

9/34

SEVENTY-FIRST BIRTHDAY MESSAGE

OF

Sri Swami Sivananda

MESSAGE OF PEACE

All the problems facing mankind today hinge round peace. Given the secret of securing peace, man will be able to build up a sane civilisation, prosperous society, happy home and intelligent individual.

Groping blindfolded in the dark, man lays hold only on a series of destructive media—the atomic bomb, the hydrogen bomb, the most "effective" ways of using them and the hateful ideologies of political self-aggrandisement, economic monopoly, national glory and individual power.

The "peace" that prevails to-day is the peace of fear and the peace of preparation. Ignoring the sincere advice of men of wisdom, the great nations of the world are intent upon demonstrating their destructive strength. That way lies war, not peace.

Peoples belonging to different religions, different nations and different classes or castes stir up jealousy, ill-will and hatred towards others in the fair name of religion, patriotism and various other 'isms—forgetting for the moment that what divisions exist in the structure of society today are there for the convenience of man and for the promotion of commonweal.

This disharmony arises in the heart of man, infects the household first and gradually spreads to the society and then the nation and the world at large. No amount of re-adjustment of the social structure and revolutionisation of political set-up will bring permanent peace. Even

where these are necessary, they should spring from the heart of man, for the sake of humanity.

Peace is the nature of the innermost Self of man. *Shanto Ayam Atma.* He who even strives to realise this Self, who has begun to direct his attention towards this Self, enjoys this peace that prevails in the Self. Even as the nuclear explosion spreads destruction for miles around, this super-phenomenal experience of the peace of the Self generates the powerful current of peace that dispels the darkness of ignorance and disharmony from the heart of everyone who attunes oneself to the *yogi* of such experience. Even a few *yogins* of inner spiritual experience of Self-realisation can transform the whole world and bring peace, plenty and prosperity. For, millions devoted to them will share the spiritual treasures acquired by them. They will begin to feel that the One Self dwells in all, One Life lives in all and One Cosmic Will expresses Itself through countless beings. They will begin to see that all distinctions are man-made and that all boundaries are imaginary. They will begin to think in terms of humanity, to practise the universal religion of cosmic love. This is the road to peace.

Therefore, turn the gaze within. Shut the doors of the senses. Restrain the turbulent mind. Slay the doubting intellect. Fill your heart with the nectar of faith and devotion. Serve humanity selflessly. Do *japa*. Concentrate. Meditate. Pray and wait. Seek the peace within. Realise the Self. Shine as a *yogi*, the greatest benefactor of humanity. May God bless you all with health, long life, peace, prosperity and Self-realisation.

Swami Sivananda

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AUTOBIOGRAPHY OF SWAMI SIVANANDA

I took *sannyasa* in 1924 in Rishikesh.

I am childlike in my *swabhava*. So, I mix with all. I become one with all. I respect all. I do salutations to all first. I always speak sweetly. I am full of educative humour.

I cannot suppress the spirit of service in me. I cannot live without service. Service has elevated me. Service has purified me. I rejoice in giving. I always give.

I lead a simple, natural life. There is a fountain of youth in me. I beam with joy. I observe fasting, resting, airing, bathing, breathing, exercising, sun-bathing and enjoy freedom, power, beauty, courage, poise and health.

I love nature, music, art, poetry, philosophy, beauty, goodness, solitude, meditation, *yoga* and *vedanta*. I am perfectly tolerant and catholic. I am merciful and sympathetic. I have spontaneous and unrestrained generosity. I am bold and cheerful. I can bear insult and injury. I am forgiving. I am free from vindictive nature. I return good for evil. I serve that man who has injured me, with joy.

I respect all saints and prophets of all religions. I respect all religions, all cults, all faiths and all creeds. I serve all, love all, mix with all and see the Lord in all. I serve the poor. This is my delight. I do mental prostrations to asses, dogs, trees, bricks, stones and all creatures. I respect elders and *sadhus*. I obey. I shampoo the legs of sick persons and *sadhus*. I spend everything. I do not keep anything.

To raise the fallen, to lead the blind, to share what I

have with others, to bring solace to the afflicted, to cheer up the suffering are my ideals.

I am a strange mixture of service, devotion, *yoga* and wisdom. I am a follower of Sri Sankara. I am a *keval-adwaita vedantin*. I am not at all a dry lip-*vedantin*. I am a practical *vedantin*.

I talk to others on things which I have myself practised. I practise and advocate the *yoga* of *synthesis*. I practise *ahimsa*, *satyam* and *brahmacharya*. I stick tenaciously to my principles and ideals. I do not argue much.

I served my masters with great sincerity and intense faith and devotion. I wandered without food during my *parivrajak* life. I slept on the roadside at night without clothing in winter. I ate dried bread with water.

At the present moment, I am the richest man in the whole world. My heart is full. Further, all the wealth of the Lord belongs to me now. Hence, I am King of kings, Emperor of emperors, *Shah* of *shahs*, *Maharajha* of *maharajhas*. I take pity on the mundane kings. My dominion is limitless. My wealth is inexhaustible. My joy is inexpressible. My treasure is immeasureable. I attained this through *sannyasa*, renunciation, untiring selfless service, *japa*, *kirtan* and meditation.

GRACE OF GOD

1. *Guru* is necessary to attain God-realisation.

2. Even for learning the alphabet or a little arithmetic, you must have a *Guru*; what are we to say of the knowledge of *Brahman* then ?

3. To light a candle, you need a burning candle. Even so, an illumined soul alone can enlighten another soul.

4. Competent disciples are never in want of competent *Gurus*.

5. You can find your *Guru* at your door, if you really want him.

6. Even if Lord Krishna remains with you, He cannot do anything for you, unless you are fit to receive Him.

7. Books written by realised persons can serve the purpose of a *Guru* till you come in personal contact with a realised *yogi* or adept. You can also get help from senior aspirants in the path of *yoga*.

8. He who is able to clear your doubts, he who is sympathetic in your *sadhana*, he who does not disturb your beliefs but helps you on from where you are, he in whose very presence you feel spiritually elevated—he is your *Guru*.

9. Once you choose your *Guru*, implicitly follow him.

10. Listen to all, but follow one. Respect all, but adore one. Gather knowledge from all, but adopt the teachings of one master. Then you will have rapid spiritual progress.

11. The life of the *Guru* is a living sermon to the sincere disciple.

12. *Guru* is God. A word from him is a word from God.

13. Grace of God takes the form of *Guru*.

14. *Guru's* grace works in the form of *sadhana* in the aspirant.

15. The *Guru* will only guide you. You should yourself tread the path.

16. Now-a-days people want a drop of water from the *kamandal* of a *sannyasin* and desire to enter into *samadhi* immediately. If you have got such delusion, give it up immediately.

17. Obedience to *Guru* is better than reverence.

18. Every unpleasant incident in life is a test of your trust in *Guru*.

19. Even greater than a mother's love for her own child is the love of *Guru* for the disciple.

20. A God-realised *Sadguru* never dies in the ordinary sense. He is ever present as he has identified himself with the Immortal, Cosmic Being. Worship the *Guru* always.

THE ABSOLUTE REALITY

1. God only IS.
2. He who denies the existence of God denies himself.
3. God is One in all and all in One.
4. God is the Ultimate Reality.
5. That which never decays or changes is real.
6. There is always one thing or other to satisfy each and every felt want. So, there must exist something that can satisfy the want for supreme happiness and freedom from all pains. That something is God or *Brahman*. So, God exists. He is All-Bliss.
7. The musk-deer does not know that the fragrance of musk is emanating from its own navel. It wanders about here and there to find out the source of this smell. Even so, the deluded, ignorant *jiva* is not aware that the fountain of bliss is within himself in the *Atma*. He is running after external, perishable objects to get happiness.
8. God cannot be comprehended, but can be realised.
9. The Upanishads profess only one God (*Brahman*).
10. God is certainly one ; He has no second.
11. The Absolute Reality must be one; there cannot be two absolutes.
12. There are many gods in the *Vedas*. In the scriptures of other religions, they are known as angels.
13. Hindus worship many gods. But, they are all different aspects of the one Reality.
14. God reveals Himself in the form in which the devotee loves Him most.
15. One genuine tear of a devotee brings God on earth. Tears should come from the heart and not from the lachrymal gland.
16. Faith reflects God; intellect veils Him.

BLUENESS IN THE SKY

1. This world is a mirage.

2. All names and forms are unreal like the shadow, water in the mirage, blueness in the sky.

3. All that changes is unreal.

4. Unreality of the world is the truth in ultimate analysis. But, in relative existence, one cannot deny it.

5. Though finite, the world is a means to Reality.

6. This world is a bridge. Pass over it and reach the abode of life eternal; do not build over it.

7. The world is a vast university. Nature is the best teacher.

8. To me, the whole world appears as a ball of fire. To me, the whole world appears as a huge furnace wherein all living creatures are being roasted.

GOD IN BONDAGE

1. Man is God in disguise, Who puts on a garb in fun, but quickly forgets His true identity.

2. God in bondage is man and man free from bondage is God.

3. The human body is the moving temple of God or the chariot of the Soul. Keep it healthy, pure and strong.

4. "Dust thou art, to dust returnest" was not spoken of the Soul.

5. Man is the most filthiest animal on this planet with ever-oozing discharges from the nine abominable drains. The skins of tiger, lion, deer, cows etc., are very, very useful. But, the stinking skin of man is only the prey for wild jackals.

6. A real cobbler is one who talks on matters relating to skin, body and its relations and not at all one who manufactures shoes.

7. Man is nothing. Napoleon planned much; but, at last found himself a prisoner in St. Helena.

8. Man is nothing. Adolf Hitler planned to conquer the world; but, later brought ruin upon Germany and himself.

9. To be born is the greatest crime! To have a body is the greatest sin! Become bodiless and attain the abode of eternal bliss and immortality.

LEELA OF BRAHMAN

1. God is Being. World is becoming.

2. A king played the part of a beggar for his own sporting; a sage played the part of a fool for his own sporting. Even so, this world is a sport or *leela* of *Brahman* or the Absolute.

3. *Brahman* or Truth is the essence in which the universe has its being, from which it is born and in which it dissolves at the end of each world cycle.

4. Just as sugarcane juice pervades the sugarcane, just as salt pervades the water when a lump of salt is dissolved in it, just as butter pervades milk, so also *Brahman* pervades all the objects, animate or inanimate.

5. The world is charged with the splendour, glory and grandeur of God.

6. Whatever you see is God. Whatever you hear is God. God works through your hands and eats through your mouths.

7. *Brahman* or the Absolute is not affected by the world-process that is going on within it, just as the rains from a cloud do not wet the sky.

8. The lower is valid only until the Highest is realised. Even so, the world is valid only until God is realised.

FULLNESS OF LIFE

1. Religion is the relationship between the three fundamental principles—God, world and the individual.

2. Religion is not a denial of life. It is fullness of life. It is life eternal.

3. Religion is practical philosophy; philosophy is theoretical religion.

4. Philosophy is for ever searching, inquiring, questioning; religion is sensing, realising, experiencing.

5. Unconscious movement is called natural evolution. Conscious evolution is *yoga* or the practice of religion.

6. One religion is as good as another. One road or path to the Supreme is as good as any other road or path.

7. Cows have different colours. But, the colour of milk is one. There are different kinds of roses; but, the scent is one.

8. The same type of jacket cannot suit all people. Individual temperaments and traditional backgrounds differ. Hence the need of different religions.

9. Diversity is the order of creation. Religion is no exception to it.

10. Sons and daughters of the Koran and the Granth Saheb! Children of Avesta and Vedas! Blessed votaries of the Buddha and the Christ! Be you all as one.

11. Religion is better understood when it is more and more practised.

12. Many preach Buddhism, but no one gives up the desires and *himsa*. Many preach Christianity, but no

one practises love and forgiveness. Many preach Islam, but no one recognizes the brotherhood of man. Many preach Hinduism, but no one realizes the divinity in all.

13. Hence the world is wicked, not for want of truth, nor on account of religions; but, alas! it is wicked for the lack of true followers of these ideals and religions.

14. Let religion create saints and *yogis* rather than *mandirs*, *masjids* and churches.

THE TRANSCENDENTAL MYSTERY

1. This world is a relative plane of good and evil. Remember this point at all times. Try to live happily in any place, under any condition.

2. Good and evil are twin forces. They are twins born of the same father. They are "*dwandwas*" or pairs of opposites. They have no independent existence.

3. There is nothing called absolute evil. There is no permanent damnation.

4. Evil exists to glorify good. This is its *raison-d'etre.*

5. The 'why' of the evil can only be understood when you get *atma jnana.* Do not rack your brain now. It is a transcendental mystery.

6. Out of evil, good often cometh. Destruction is necessary for regeneration, renovation and reconstruction.

7. Sin is a mistake committed by the ignorant *jiva* during his journey towards *sat-chit-ananda* abode. Once you make up your mind to tread the path of Truth, all sins will be destroyed.

8. The sinner of today is the saint of tomorrow. Hate the sin, but not the sinner.

9. A rogue is not an eternal rogue. A prostitute is not an eternal prostitute. Put these people in the company of saints. They will be newly moulded and will be transmuted into saints with virtuous qualities.

10. In the modern age, *adharma* does not come down embodied in a person like Ravana, Kumbhakarna or Sisupala. Every man today has elements of all these demons within him.

THE CAMEL AND THE PRICKLY-PEAR

1. The camel eats prickly-pear and it injures its mouth. Yet, it goes on eating prickly-pear again. People may suffer again and again; yet they cling to worldly life.

2. There is a grain of pleasure in objects; but, the pain mixed with it is of the size of a mountain.

3. One anna of pleasure is mixed with fifteen annas of pain.

4. Pleasure that is mixed with pain, fear and worry is no pleasure at all.

5. There is not an iota of happiness in this world.

6. Worldly pleasures are like scratching for itching.

7. Happiness is a mental state. It does not depend upon money or possessions.

8. You cannot buy happiness. It has to come from within.

9. The cause of pain is pleasure. The cause of death is love for sensual life.

10. The body is the source of all pains.

11. Pain is a blessing from God. It is His mercy and grace. It is His spiritual favour. It is the means for your spiritual uplift and emancipation.

12. Suffering purifies the heart, develops strong will, patience and endurance and turns the mind towards God.

13. Suffering is another name for the process of growth or evolution.

14. Worry is sheer waste. It never did nor will ever do good.

15. *Nitya sukha* and *parama shanti* can be had only in God.

16. Peace is not in the heart of the carnal man. Peace is not in the heart of ministers, advocates, business-men, dictators, kings and emperors. Peace is in the heart of *yogins*, sages, saints and spiritual men.

17. Peace is not in money, estates, bungalows, wealth and possessions. Peace does not dwell in outward things, but within the Soul.

18. Withdraw yourself from external objects; meditate and rest in your Soul. You will realise everlasting peace now.

FATE AND FREE WILL

1. God is not responsible for the wealth of a man or the poverty of another. Everyone bears the fruits of one's *karmas*.

2. Sin is worked out in *karma* through sorrow and suffering.

3. Even if the law of *karma* is inexorable, there is the scope for divine grace. Grace comes through penitence, austerity and devotion.

4. Penitence does not alter the law of *karma*. It is an act that has its fruit like any other act.

5. What one has to reap cannot be altered by the individual; but, its recurrence can certainly be checked by self-effort.

6. Believe me, man CAN obliterate his *Samskaras* by *purushartha* or right exertion. He is NOT a creature of environment or circumstance.

7. Man is the master of his own destiny. He sows an action and reaps a habit; sows a habit and reaps a character ; sows a character and reaps a destiny. So, he is entirely responsible for his *prarabdha karma*.

8. The self-effort of today becomes the destiny of tomorrow.

9. *Prarabdha* is under his *adheena* or control. He will become an absolute fatalist and a slothful, inactive man, if he attributes everything to a pre-ordained destiny or *prarabdha*. Let him awaken his free will. Let him avail himself of his *paramartha* (will).

YOGA AND VEDANTA

1. Union with God is the goal of human life and human endeavours.

2. *Yoga* means union with God. The practice of *yoga* leads to communion with the Lord.

3. Man is a composite being. He has a mind, a heart, intellect and body. And the different *yogas* train these different aspects of one's personality and make him an integral personality.

4. The four main spiritual paths for God-realisation are *karma yoga*, *bhakti yoga*, *raja yoga*, and *jnana yoga*.

5. *Karma yoga* is the way of selfless service. *Bhakti yoga* is the path of exclusive devotion to the Lord. *Raja yoga* is the way of self-restraint. *Jnana yoga* is the path of wisdom.

6. Psychology is a branch of *Raja yoga* which deals with the control of mind.

7. You must adopt the *yoga* of *synthesis*. I like synthesis. I like synthesis in all spheres of activity.

8. The *yoga* of *synthesis* alone will bring about integral development. *Yoga* of *synthesis* is suitable for this modern age. Modern saints are advocates of this *yoga* only.

9. Youth is the best period for *yoga abhyas*. This is the first and the foremost qualification of a *sadhak*.

10. *Brahmacharya* is to the *yogi* what electricity is to an electric bulb.

11. Cowards can never be moral. Cowards can never become *yogins* or saints.

12. I always say that a dacoit can become a good *vedantin* if his energy is turned in the spiritual direction; because, he is absolutely fearless and has no *deha adhyasa*.

13. *Vedanta* is the end of the *Vedas*. It is the realisation of oneness.

14. *Vedanta* is the science and the art of living one's life at its highest and the best.

15. Even a child can be taught *vedanta*, provided the teacher knows very well what *vedanta* truly means and how it can be applied to the different stages of life.

16. Vedanta does not say that one should detest the world or isolate oneself in some world other than this. It does not proclaim that anyone should forsake his duties or put on castor-oil face or behave in an intolerable manner.

17. Vedanta says that one should perform one's prescribed duties in life with the spirit of non-attachment and of dedication to the Supreme Being, that every aspect of one's life should get consummated in this Supreme Consciousness.

18. In *vedanta*, Truth is aimed at through the power of intellect.

19. The final experience is that God and Truth are one and the same.

PRAYER AND PILGRIMAGE

1. Prayer is communion with God. Prayer is the miracle by which God's power flows into human veins. Therefore, kneel down and pray.
2. Thy breath has been given to you by the Lord, to be spent in prayer. Kneel down and pray; but, let the prayer not cease when you rise. Prayer should be lifelong and your life should be one long prayer.
3. When the wisdom of politicians and social leaders fails, kneel down and pray; for, a pair of praying hands are mightier than rulers of state and winners of battle.
4. The kitten mews and the cat runs to it and carries it away. Even so, the devotee cries and the Lord comes to his rescue.
5. From despair, man learns prayer.
6. Pray not for relief from suffering, but for strength and endurance to bear it.
7. Pray to the Lord to make you desireless. Have one strong desire and let it be for attaining God-realisation.
8. Everyone is an idol-worshipper. The Muslim worships Kaaba; Christian worships Jesus on the Cross. The mind wants a prop to lean upon. Without the help of some external aid, in the initial stages, the mind cannot be centralised.
9. It is not only the pictures or images in stone and wood that are idols. Dialectics and leaders also become idols. So, why condemn idolatry?
10. Glorious devotees of the Lord! Lose yourself in His Name. Forget yourself in His Praise. Offer your heart at the glorious altar of His Lotus-feet.
11. Keep not back a ray of your mind, a corner of your heart, an atom of your soul from Him, the Lord of your being.

THE PRECIOUS JEWEL

1. The Name of the Lord is the bestower of eternal bliss, perennial joy and everlasting peace. The Name is your sole prop, support, refuge, solace, centre, ideal and goal.

2. God is the one doctor for all sicknesses. Rely on Him alone. The Names of God are the most potent, unfailing tonics, sure panaceas, well-tried elixirs, sovereign specifics for all ills.

3. The precious jewel of the Lord's Name is forgotten for the sake of the broken glasspieces of sensual enjoyment. Is this not lamentable and deplorable?

4. God's Name is the greatest treasure. Accumulate the wealth of Divine Name.

5. Recite the Lord's Name with feeling and devotion.

6. *Mantra* is Divinity encased within a sound structure.

7. The repetition of a *mantra* has a mysterious power of bringing about the manifestation of the Divinity, just as the splitting of atom manifests tremendous forces latent in it.

8. You must have a rosary (*japa mala*) always in your pocket or neck and underneath your pillow at night when you go to sleep. It will remind you of God when you forget Him owing to force of *maya* or *avidya* (ignorance).

9. Make no distinction between *Guru, Mantra* and *Devata.*

THE CHANNEL FOR GOD'S WISDOM

1. A saint is a channel through whom the wisdom of God flows.

2. A saint lives in God, possesses God.

3. He is a spiritual washerman. He applies the soap of devotion and knowledge and removes the spots of sin in worldly people.

4. A sage forgets himself utterly and lives but for the sake of others.

5. A king is honoured in his own place ; but, a sage is honoured everywhere.

6. A sage or a *yogi* enters the society as the sun enters a patch of cloud.

7. The main glory of India is in her *rishis* and *seers*.

8. Realised souls are not rare. Ordinary, ignorant, worldly-minded persons cannot easily recognise them.

9. To benefit from the company of saints, you have to prepare yourself first.

10. Saints and supermen have been moulded out of difficulties and adversities.

11. The very sight of Great Men is sufficient to purify a soul. The very contact with the dust of a *Mahapurusha's* feet is sufficient to remove all impurities and bestow illumination and emancipation.

12. The ink of a sage or *yogi* is more precious than the blood of a martyr.

ASPIRATION AND ACHIEVEMENT

1. Unless knowledge alters one's life, it is useless.

2. Without practice, idealism creates fatalism in man.

3. There are *pundits* or learned men who will have the whole scriptures on their lips; but, they will not go down their throats.

4. Teacher, teach thyself first. Physician, heal thyself first. Lecturer, lecture to thyself first. Reformer, reform thyself first.

5. Selflessness and love are not creeds to be taught, but ideals to be exemplified, demonstrated and radiated.

6. Be noble not only in aspiration, but also in achievement.

7. A man who says that he will do something 'as far as possible' betrays his weakness. He will yield to the very first temptation.

8. Talk less, think more. Promise less, do more. Brag less, practise more.

THE SERPENT OF TIME

1. Just as the frog that is hanging in a serpent's throat is yet desirous of eating its flesh ; even so, men of the world are desirous of enjoying the worldly objects, although they are being swallowed by the serpent of time.

2. A man loses his father. On the following day, he loses his son also. Yet, he is foolish enough to think that he will live for ever (when the persons who came before and after him have died) and postpones *sadhana.*

3. The moment you are born, death exists side by side with birth.

4. Life is a link in the chain of time. If you waste time, you waste life.

5. Do not waste your precious hours. It is enough that you have wasted so many years in idle gossipping. Enough, enough of the troubles you had all these days in satisfying your senses.

6. Be sincere and start doing *sadhan* from this moment.

7. Do not say "From to-morrow, I will be regular." That "to-morrow" will never come.

8. Just as worldly people who are engaged in business are very careful about their time, so also spiritual aspirants are very careful about their time and they use it in contemplation of God.

9. There are no holidays in spiritual life. Eternal vigilance and ceaseless meditation characterise the essence of divine life.

10. Do not postpone doing good deeds, for there is no certainty of life.

11. What you propose to do to-morrow, do that today; what you propose to do today, do this very instant.

CONQUEST OF MAYA

1. Sex instinct is the greatest urge in human life. Sublimate it.

2. The whole *maya* or *avidya* is nothing but body-idea or sex-idea. The whole spiritual *sadhana* is calculated to destroy this one idea. The extinction of this one idea alone is *Moksha* !

3. Without perfect *brahmacharya*, you cannot have substantial spiritual progress. There is no half-measure in the spiritual path.

4. People are much weaker now than they were years ago. That is because, students and young men do not know how to keep up *brahmacharya*. They do not know how to protect themselves from the onslaught of Satan.

5. Passion can be effectively checked. There are patent methods.

6. Marriage is a curse and a life-long imprisonment. It is the greatest bondage.

7. More beggars are brought forth into this world through lust. He who has understood the magnitude of human sufferings will not dare to bring forth a child.

8. Wife is only a luxury. It is not an absolute necessity.

9. Hate lust, but not women.

10. Married life, if lived in a perfect ideal manner, is no bar to the attainment of *Mukthi*.

11. A good woman is to man what banks are to the river. She is the rhythm which leads him to Truth. Her love is God's grace.

12. Woman is in no way inferior to man. The home is a cooperative organization. It flourishes on the principle of division of labour.

13. To a lady, the husband is indeed the highest ornament of all ornaments. Being separated from him, she, however beautiful, does not shine.

14. In the West, the woman is wife. In India, the woman is the mother.

15. The Hindu women have been the custodians of the Hindu race.

VAIRAGYA BORN OF VIVEKA

1. If you have no real sustained *vairagya*, you will find no improvement or progress in spirituality. Vows, austerities, energy and meditation will leak out like water from a cracked pot.
2. *Vairagya* is purely an internal mental state. A man may remain in the busy world amidst various luxuries, women and wealth and yet he may possess perfect *vairagya*, while a *sadhu* who lives in a cave in the far-off regions of the Himalayas may be greatly attached to his *kamandal*, stick or piece of cloth.
3. Solitude is not in monasteries or forests. Solitude is in one's own heart.
4. Renunciation is not running away to the caves of the Himalayas. Only aspirants with *para vairagya* are fit to do that; on the part of others, it is only cowardice.
5. Stand up, O bold aspirant and renounce egoism.
6. *Vairagya* does not mean abandoning social duties and responsibilities of life.
7. *Vairagya* is good so far as it goes. But, it should not lead the *sadhaka* to the self-exclusiveness which is none other than a subtle form of selfishness.
8. Reason should strengthen faith ; logic should supplement intuition. This shall bring about *vairagya* born of *viveka*.
9. Renounce this world. Renounce the desire for *Moksha*. Renounce renunciation itself. Then you will become THAT. You will become ITSELF.
10. First acquire and then renounce.
11. A beggar cannot claim to be a "*tyagi*". What has he to renounce ?
12. Even if you wish to amass wealth for the sake of righteous deeds, it is better for you to develop more dispassion. Instead of washing the hands after touching the filth, it is better not to touch it at all.

POOJA OF NARAYAN

1. Give the mind to God and the hand to work.
2. Work never degrades a man. Unselfish work is *pooja* of Narayan.
3. Work is worship. All works are sacred. There is no menial work from the highest viewpoint, from the viewpoint of the Absolute, from the viewpoint of *karma yoga*.
4. Even scavenging, when done with the right spirit and mental attitude, is *yogic* action. Even a scavenger can realise God in his own station of life by service.
5. If you really want to grow in the spiritual path, you must do all sorts of service daily till the end of life. Then only you are safe. Do not stop doing service when you have become a famous *yogi*.
6. *Raga-dwesha*, instinctive preferences and aversions, have no room in a *karma yogin*. In animal life, they are a necessity. In man, it is necessary to moralize them. In divine life, they should be abandoned.
7. Act as a trustee, not as an owner or proprietor. You will not be bound, as there will be no "mineness."
8. Two letters lead to death; three letters lead to immortality. *Mama* or mine leads to death; *Namama* or not mine leads to immortality.
9. Self-surrender does not mean the negative state of giving up your duties, but it is the positive state of discharging your duties efficiently and unselfishly, feeling that you are an instrument in the hands of God.
10. Self-surrender is not the surrender of one's duties; it is the surrender of one's self. The self is the little self that plays a very powerful and dangerous part in our life. The name given to it is Ego. It is a Latin word which means 'I'.

THE MARK OF DIVINE LOVE

1. Human love is selfish and hypocritical.

2. Human love is all hollow. It is mere animal attraction.

3. Love of flesh is denial of love itself.

4. Divine love is different from the love of a wife or brother or children.

5. Divine love is motiveless, but not without purpose.

6. Cosmic love is the very antithesis of love of any one particular thing or being.

7. Those who have developed pure, cosmic love are very, very rare in this world. But, those who talk of universal love are plenty.

8. A man who is struggling to develop cosmic love and realise Him through love cannot keep anything for himself more than he actually needs for keeping the life going.

9. Love, in its dynamic aspect, becomes selfless service, a thirst to serve humanity and to work for the commonweal.

10. God asks a man not his caste or creed, but only if there is love in his heart.

11. If you have the same intensity of love for God which you have for worldly objects, you will attain God-realisation this very second.

BACK TO THE DIVINE FLAME!

1. Sparks of the Divine Flame! Back to the Divine Flame; be one with the Divine Flame.

2. You must have *Atmaswarajya*; you must become an *Atmasamrat*. That is real independence.

3. Your only duty is God-realisation. All other duties should only serve as a means to this final goal.

4. Do not surrender yourself to the scientists. They are not able to explain anything.

5. Real living is not self-indulgence, but self-expression.

6. Secular experiences are partial, while spiritual experience is the experience-whole.

7. Destroy *avidya*. You will understand the 'why' of this universe.

8. Before you attempt to solve the secrets of the universe without, master the universe within.

9. You need neither art nor science, neither study nor erudition for God-realisation, but faith, purity and devotion.

10. If you serve God with a fraction of the zeal with which you serve Mammon or your wife and children, you will certainly realise God within a very short period.

11. People will mock at you; be silent. People will insult you; be silent. People will spread evil rumours about you; be silent. Stick to the spiritual path. Do not swerve.

12. Have intimate connection with none but God. Mix little with others.

13. If you really want God and God alone, kick this world mercilessly.

14. The company of worldly-minded people is as dangerous, if not more, as the company of a woman to an aspirant.

15. To serve God and Mammon at the same time is impossible.

16. You cannot enjoy the bliss of the Self and the sensual pleasure in one and the same cup. You cannot have light and darkness at the same time.

17. God first, world next, if at all you want the world.

18. Divine life is not a rejection of life and its activities, but a transformation of it into the divine.

19. You make a living by what you get, but you make a life by what you give. Always give, give, give. This is the secret of abundance and divine life.

20. A life in the physical plane is a definite preparation for the eternal life in *Brahman*.

21. Success in life cannot be calculated by bank balance, landed property and bungalows, but by virtuous actions and God-realisation which bring supreme satisfaction.

22. Never fall a victim to fruitless regret. Today is the best day. Today is the day of your new birth. Start *sadhana* now.

23. Kindly do not delay. The spiritual seed must be sown in you now, when you are young. You must offer a beautiful flower, a pure mind, to the Lord—not a rotten, tainted mind later on.

24. Spiritual discipline is not military discipline. It is not merely submitting to rules. It is essentially self-discipline.

25. Perfection does not mean a change of time, place and circumstance. It is rising above them all.

26. If you want to get microscope lens, you will have to grind, grind and grind. If you want to realise that Infinite *Brahman*, you will have to practise, practise and practise; you will have to free yourself from pettiness.

27. To earn Rs. 100, to become a Head Clerk, you have to study for 15 years and work for ten years. What is the nature of your goal? It is immortality; to attain this, should you not strive hard?

28. Those who desire to grow in morality and spirituality, those who wish to evolve rapidly must keep a daily record of their actions.

29. If you can record your actions every hour, your growth will be very rapid.

30. Subject yourself to keen self-analysis everyday without fail. Oust all sentiment in this process. Become an intelligent, serious and earnest self-C.I.D.

31. Try to become a versatile genius.

32. What one man has achieved can also be achieved by another. This is an immutable law of nature.

33. An optimist sees an opportunity in every difficulty; a pessimist sees a difficulty in every opportunity.

34. If I ought, I can. Be of strong will and good cheer.

35. If you develop one important virtue, all other virtues will cling to you. Develop that virtue in which you are hopelessly lacking.

36. The sublime wisdom of Sri Sankara and the supreme compassion of Lord Buddha should shine in your daily life.

37. Be softer than butter, where kindness is concerned; be harder than steel, where principles are at stake.

38 Strengthen the body and then do spiritual *sadhana.*

39. Bodily mortification alone cannot lead to Enlightenment without the calming of the passions and discipline of the mind.

40 Just as striking at an ant-hill will not destroy the snake within, so also no amount of bodily torture can kill the mind within.

41. Conquer the mind and then conquer the entire universe with your spirituality and divine force.

42. Reform yourself first through prayer, meditation and cultivation of divine virtues and then preach or try to reform the society or the community.

43. There is no knowledge without meditation. An aspirant churns his own soul. Truth becomes manifest.

44. Imitate not. Be original. Meditate. Bring out your own Upanishad and Gita from the heart.

45. In your meditation, you must not seek anything. You already possess everything. You must know and realise it.

46. Look into your heart. Find out what special talent God has given you. Develop it and use it for the good of others.

47. Vigilant among the careless, awake among the sleepers, restrained among the indulgent, reflective among the thoughtless, the wise aspirant boldly marches forward, reaches the goal now and attains immortality and eternal bliss.